श्री

गीतासारः

OR

THE SONG CELESTIAL

(VERSES FROM SRI BHAGAVAD-GITA)

Selected & Reset by

BHAGAVAN SRI RAMANA MAHARSHI



Published by

SRI NIRANJANANANDA SWAMI

President,

SRI RAMANASRAMAM (Regd.)

TIRUVANNAMALAI

 1951 *[Price 3 Annas*

To

My Friend

In His Name.

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धन्यवादः

अहो भाग्यं पुरा गीतां
योऽवदच्छ्रीपतिः स्वयम् ।
अद्य श्री रमणो भूत्वा
गीतासारं ददौ स नः ॥



Glory be! Of that ancient Gita
Sung by the Lord Himself as Sri Krishna,
Is now given the Quintessence
Drawn by Him as Sri Ramana.

श्री

गीतासारः

सञ्जय उवाच—

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ ४ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ ५ ॥

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यश्शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ ६ ॥

The Song Celestial

Sanjaya said :—

1. To him (Arjuna) thus filled with compassion and in despair, his eyes distressed and full of tears, spoke Madhusudana these words : ii. 1

The Blessed Lord said :—

2. This body, O son of Kunti, is called the *Kshetra* (Field) ; Him who knows it, the Sages call, the *Kshetrajna* (Knower of the Field) xiii. 1

3. Know Me also as the Knower of the Field in all the Fields, O Bharata : knowledge of the Field and of the Knower of the Field I deem to be true Knowledge. xiii. 2

4. I am the Self, O Gudakesa, dwelling in the Heart of every being ; I am the beginning and the middle, and likewise the end of all beings. x. 20

5. Of the born the death is certain, and certain the birth of the dead : therefore for what none can prevent thou shouldst not grieve. ii. 27

6. Never is He born or dies ; nor having been, ceaseth He any more to be : unborn, abiding, eternal, ancient, He is not slain when the body is slain. ii. 20

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ ७ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ ८ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ ९ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ १० ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ११ ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ १२ ॥

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १३ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १४ ॥

7. Not to be cleft is He, not to be burnt is He, not even to be wetted nor yet to be dried is He: abiding He is and all-pervading, stable, immoveable and from everlasting. ii. 24

8. Know That to be indestructible whereby all this is pervaded; of this Immutable none can work destruction. ii. 17

9. Of the non-existent there is no being, and of what exists there is no not-being; the definite ascertainment of both is seen by the Seers of the Essence of Truth. ii. 16

10. As ether everywhere present is not polluted by virtue of its subtlety, even so the Self abiding everywhere is not polluted in the body. xiii. 33

11. Nor sun nor moon nor fire illumines It: and whither having gone men return not, That is My Abode Supreme. xv. 6

12. Unmanifested, Imperishable is this called; and this they proclaim the Supreme State, which attained they return not, That is My Abode Supreme. viii. 21

13. Without pride, without delusion, victorious over the blemish of attachment, ever abiding in the Self, their desires abandoned, released from the pairs called pleasure and pain, they go undeluded to that Abode Immutable. xv. 5

14. He who forsakes the ordinances of Scriptures, and acts under the influence of desire, attains not perfection, nor happiness, nor the Supreme State. xvi. 23

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १५ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ १६ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ १८ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १९ ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ २० ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ २१ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ २२ ॥

15. Who sees the Lord Supreme dwelling alike in all beings, perishing not as they perish, he sees indeed. xiii. 27

16. By devotion alone, without the 'otherness', O Arjuna, thus can I be known, and seen, and in essence entered, O Parantapa. xi. 54

17. The faith of every man, O Bharata, accords with his essential character; man is instinct with faith: as that wherein a man hath faith, verily so is he. xvii. 3

18. He that has intense faith, and to that faith being devoted has the senses controlled, gains Knowledge; and having gained Knowledge he swiftly attains Supreme Peace. iv. 39

19. To those who are self-attuned and who worship Me with affectionate devotion I give that union with understanding whereby they come unto Me. x. 10

20. Out of compassion for them and abiding in their Self I destroy with the resplendent Light of Knowledge their darkness born of ignorance. x. 11

21. Verily for those in whom the ignorance is destroyed by the Knowledge of the Self, in them the Knowledge like the sun illumines That Supreme. v. 16

22. High, they say, are the senses; higher than the senses is the mind; and higher than the mind is the understanding; but one who is higher than understanding is He. iii. 42

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ २३ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ २४ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २७ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २८ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः २९ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ३० ॥

23. Thus knowing Him to be higher than the understanding, steadying the self by the Self, O thou strong of arm, slay the enemy in the form of desire, so hard to overcome. iii. 43

24. Just as a burning fire makes ashes of its fuel, O Arjuna, even so does the Fire of Knowledge make ashes of all works. iv. 37

25. Whose every enterprise is without desire or motive, whose actions are burnt up in the Fire of Knowledge, him the wise call a Sage. iv. 19

26. All around the austere Sages free from desire and wrath, who have subdued their mind and have realized the Self, radiates the beatific Peace of Brahman. v. 26

27. Little by little should one realize tranquillity, by judgement held with a steadfast purpose; making the mind abide in the Self, he should think of nothing at all. vi. 25

28. Towards whatsoever the mind wanders, being fickle and unsteady, therefrom it should be withdrawn and brought under the sway of the Self alone. vi. 26

29. With the senses, mind and intellect subdued, the saint who devoutly seeks Liberation, without desire, fear or wrath,—he is indeed ever Liberated. v. 28

30. The one steadfast in *yoga* and looking on every thing impartially, sees the Self abiding in all beings, and all beings in the Self. vi. 29

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३१ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ३२ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ३३ ॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ३४ ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निस्स्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ३५ ॥

यस्मान्नोद्विहते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ ३६ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतस्स उच्यते ॥ ३७ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३८ ॥

31. I undertake to secure and protect the welfare of those who without 'otherness' meditate on Me and worship Me, and who ever abide thus attuned. ix. 22

32. Of these the *Jnani*, who is ever attuned, whose devotion is centred in One, is the most excellent; because to the *Janani* am I exceedingly dear and he is dear to Me. vii. 17

33. At the end of many births the *Jnani* finds refuge in Me, recognizing that Vasudeva is all. Such a high Soul is very hard to find. vii. 19

34. When one puts away, O Partha, all the desires that are in the mind, and in the Self alone by the Self well satisfied, then is he called the man of steadfast Wisdom. ii. 55

35. Having cast away all desires, that man who goes without longing, devoid of 'I' and 'mine', —he doth attain Peace. ii. 71

36. He by whom the world is not disturbed, and who is not disturbed by the world, free from exultation, impatience, fright and agitation,—he is dear to me. xii. 15

37. He who holds honour and dishonour equal, equal the friendly party and the foe, who has renounced all enterprise,—he is said to have transcended the *gunas*. xiv. 25

38. The man who revels here and now in the Self alone, with the Self is satisfied, and in the Self alone is content,—for him there is no work which he must do. iii. 17

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३९ ॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ४१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ४२ ॥

* * *

सारोऽयमिह सारस्य गीतायाः सुविराजते ।
संगृहीतो भगवता रमणेन महर्षिणा ॥

यः श्लोकान्श्रद्धयाऽधीते द्विचत्वारिंश सङ्ख्यकान् ।
सोऽधिगत्य तु गीतायास्तात्पर्यं सुखमृच्छति ॥

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39. For him there is no purpose in doing the work, nor any in leaving it here undone ; nor is there for him in all the beings anything which serves a purpose. iii. 18

40. Content to take what chance may bring, having transcended the pairs, free from ill-will, and even-minded in success or failure, though he works, he is not bound. iv. 22

41. The Lord, O Arjuna, dwells in the Heart of every being and by His mysterious power spins round all beings set on the machine. xviii. 61

42. Unto Him alone surrender, O Bharata, with all thy being ; by His Grace shalt thou obtain Peace Supreme, the Abode Eternal. xviii. 62

* * *

Thus shines the Quintessence of the Gita consisting of the verses selected by Bhagavan Sri Ramana Maharshi.

He who studies with earnestness and devotion these verses, forty-two in number, attains easily the knowledge imparted by the Gita.

EXPLANATORY NOTE

What is the abiding Truth sought by man throughout the ages? How is it realised in this life of ours, a life so transient and yet so apparently full of sorrow? In answer to these questions (implicit in the opening verse of this Gita-booklet), Sri Krishna offered the eternal Message of Wisdom, KNOW THYSELF, which is also the quintessence of Bhagavan Sri Ramana Maharshi's teachings, which enjoin the earnest aspirant to enquire "WHO AM I?", as the direct means to SELF-KNOWLEDGE.

In order to convey this Message in a pointed manner, Sri Maharshi, at the request of devotees, selected these forty-two out of the seven hundred verses of the Bhagavad-Gita, and arranged them in the particular order in which the reader finds them in this booklet, SONG CELESTIAL.

The emphasis is primarily on *Jnana* and *Bhakti margas*, the path of *nishkama-karma* being implicit in either. Indeed, according to Sri Maharshi, it is only a *Jnani* that can be a good *Karma Yogi*. These forty-two verses contain the essence of Bhagavad-Gita, and they show to the aspirant the direct means to realise the *Sat-Chit-Ananda* Atman, the Self Absolute, which is the one, ultimate object of man's quest throughout the ages.

The Truth Eternal thus sought is One and Immutable, and it is within oneself. Everything that is outside one's being is transient and mutable. Therefore, search for the Truth abiding within oneself involves the renunciation of all that is outside. Withdrawing the mind from all external things including the physical body and its environment, the aspirant has to seek the Self by tracing the I-thought to its Source. This enquiry into oneself in order to know and realise the Self or Atman as the One Eternal Reality, as distinguished from the body, mind and the world which are unreal and impermanent, is referred to as क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्, knowledge of the Field and the Knower of the Field. To know this Self as verily the Lord Himself, the Supreme Being, Eternal and Infinite, that dwells in the Heart is the realisation of Truth. The Supreme Lord Himself is the *Kshetrajna*, identical with the Self. क्षेत्रज्ञं चापि मां विद्धि, know Me also as the Knower of the Field, says the Lord, and in the next verse He declares, I am the Self dwelling in the Heart of every being, अहमात्मा गुडाकेश सर्वभूताशय स्थितः। Knowledge of the Self is, therefore, Knowledge of the Supreme Being, the Eternal Reality, which is the beginning, middle and likewise the end of all beings: (Verses 2 to 4).

The Self or Supreme Being is unborn and abiding, eternal and ancient, अजो नित्यश्शाश्वतोयं पुराऽणो, and in order to point out the distinction between the eternal nature of the Self and the mutability of the body, it is clearly stated, He (the Self) is not slain when the body is slain, न हन्यते हन्यमाने शरीरे।

Similarly, in order to point out that the Self in the physical body is identical with the Universal Being, the tenth verse says, the Self abiding everywhere is not polluted in the body, सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते॥ The Self is immutable, all-pervasive, one and absolute. It is the self-luminous Being by virtue of which all else is known; the sun, moon and fire cannot, therefore, illumine it.

Such is the pure, eternal Being, the *Sat-Chit-Ananda* Atman, which you really are. You are neither the physical body that dies and decays, nor the mind which is subject to the *gunas*. Deep contemplation over the nature of the Atman thus described in the eight verses, from 4 to 11, and constant remembrance of your true identity,—that you are the pure, eternal Atman,—will elevate your mind and make sublime your outlook on life. Such contemplation and constant Self-awareness will also remove your false attachments that are born of ignorance, and will unfold before you a vision of life which will not only embrace all its aspects and harmonise them, but also transcend life's ephemeral existence. 'They that have realised the Self, the Supreme, impersonal Being, return not to a life of illusion, because they have attained that transcendental State by virtue of having overcome desire, attachment and every other blemish of the mind which is the root-cause of all delusion: (Verses 12 & 13).

Let, therefore, the earnest seeker adhere faithfully to the moral precepts of the scriptures and not become a prey to subtle desire. He that acts not from a sense of duty but under the influence of desire

expecting to find peace and happiness by pacifying the mind and catering to the senses, will soon be disillusioned. Yet, in spite of such disillusionment, he will follow helplessly the path of unwisdom. Because he is unable to give up that very desire which had enslaved him. Desire is insatiable; and the more it is appeased, the greater will be its appetite. With each apparent fulfilment of desire, his sense of want and imperfection will increase. In search of pleasure and under the influence of desire, he transgresses the injunctions of the *Sastras*, only to find that in the end he has gained neither peace nor happiness. That supreme Bliss which is realised by leading a life of perfection cannot be his: (Verse 14). He alone realises Truth and abiding Peace, who sees all animate and inanimate things not as objects intended for the fulfilment of one's desires but as the perishable manifestation of the Imperishable Lord. One who has that vision is for ever free from desire and delusion: (Verse 15).

The Lord is identical with the Self and abides in the Heart of one and all. To seek the Self and abide as one with it in the Heart is at once Knowledge and Devotion. In that State there is no 'otherness'; only thus, that is, without the least trace of 'otherness', can the Lord be seen, known and in essence entered. Such realisation is possible only if the seeker has unswerving faith and earnestness of purpose; because, without these twin virtues of faith and earnestness, no sustained effort is possible: (Verse 16).

Verses 17 & 18 explain the significance and indispensability of faith and earnest endeavour. Man's

nature is so constituted that some faith or other he must possess. Whatever be his life-pursuit, man acts on the basis of some conviction concerning the principles of his conduct, though such conviction might have largely grown unconsciously as a result of his action in and reaction to life and society in their different aspects. For instance, a layman may have the unconscious and even unexpressed conviction that the possession of wealth will make him happy: if so, that conviction will ultimately govern his life and activity. If, on the contrary, he has unswerving faith in the supremacy of moral law and believes that a life dedicated to the ideals of conduct is alone worthy of his endeavour, the springs of action will be quite different; he becomes the very embodiment of the ideals in which he has faith. This, in short, is the significance of the dictum **यो यच्छ्रद्धः स एव सः**, as that wherein man has faith, so verily is he: (Verse 17).

The possession of such faith is a mighty achievement for man. The fickle mind and the rebellious senses, which cannot otherwise be subdued, are easily conquered through such intense faith in the earnest pursuit of ideals. Conversely, the presence of such faith is proved by the mastery one has gained over the mind and the senses. When, through intense faith and earnest endeavour the mind and the senses are subdued, one knows that real happiness is within oneself as one's own inherent nature. Through *Atmanishtha* or steadfast abidance in the Atman, one realises supreme Bliss and perfect Peace. Let, therefore, the aspirant bear in mind, as the guiding principle of his

conduct, the words of the Gita, श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः, he that has intense faith and, to that faith being devoted, has the senses controlled, gains Knowledge: (Verse 18).

The next three verses, 19 to 21, reveal the working of Lord's compassionate Grace without which realisation is impossible. Two are the indispensable virtues the aspirant must possess: they are absolute sincerity and innate humility. Without the former, it is perfectly clear, there can be no approach at all to Truth; without the latter, Wisdom becomes unattainable, in spite of every endeavour the aspirant may make and in spite of the highest intellectual equipment he may possess. Humility is not for the faint-hearted, but for him who is clad in the impregnable armour of faith and devotion. The man with humility is never upset by what the learned may say contrary to his conviction. That man has half won the battle of *kuru-kshetra*, even before the bugle is sounded. He who knows what humility truly is, that without humility no virtue is really possible, and that the path of Wisdom lies through the low valley of humility, knows also the blissful nature of this Virtue of virtues. Because, it is the humility inseparable from faith and devotion that draws unto oneself the compassionate Grace of the Lord. Without the dissolution of the ego there is no Realisation, and dissolution of the ego is impossible except as an act of the Lord's Grace. Pride is born of ignorance, it clouds the vision and leads one to darkness and destruction. Humility is born of understanding, it imparts Wisdom and leads one to Light and Liberation. The Light is the Self Absolute, the

Supreme Lord, and Self-Realisation is Liberation. The words, आत्मभावस्थो, abiding in the Self, with reference to the working of Lord's Grace are a significant pointer to the aspirant that he must seek inwardly for the manifestation of the Lord's Grace, just as he has to seek within himself in order to realise the Supreme Truth: (Verses 19 to 21).

Through discrimination and understanding one should know of the true nature of the Self. Evaluating the senses mind and intellect one after the other, verse 22 indicates the line of enquiry. These are merely instruments of knowledge, that is, they reveal external objects. They are not identical with you, nor do they reveal to you your true nature, because you are above them all. Yet, in the sphere of objective knowledge, mighty are the senses. The tiny eye reveals to you the distant planet millions and millions of miles away. The mind with the senses gives you the aesthetic sense which captivates your very being, and has built for you the world of art. Your intellect has revealed to you the mysteries of nature and has built for you the world of science. But this science the intellect has built can also destroy in the twinkling of an eye what it took centuries to build. Mighty, therefore, are the senses, mind and intellect. But you are yourself far above everything that art and science may offer, build or destroy. If the senses, mind and intellect are great, far greater still should *you* be, who are their master, whom they serve and to whom they owe their existence. You are verily the Self Supreme. To know this is not to become proud and egoistic, but to seek in humility the Truth that trans-

cends the mind and the intellect. Is it not ignorance to content yourself with what is offered by these instruments that serve you, instead of knowing the Self that you really are? The mind and the intellect, like all othet things in life, are but possessions of man, for him they exist, and without him they cannot function. Man's life has no ultimate, abiding value, unless it is made the means to realise the Self. Hence did the Good Shepherd ask, "What shall it profit man if he gains the whole world but has lost his soul?" Therefore, KNOW THYSELF. Knowledge of the Highest is the highest attainment: (Verse 23).

It shall be your one endeavour to gain that Knowledge which will truly profit you, the knowledge of the Self which is beyond the senses, mind and the intellect. He that seeks to know the Self must give up desire; because desire pertains to the not-Self; and seeking desire man goes astray and away from the Self. Desire is the mortal enemy of man. It takes alluring forms and makes an almost irresistible appeal to the mind. Seeming to make him happy, it really enslaves man to the objects that gratify the senses and the mind. Thus enshrouded in the veil of *maya* woven by the mind, man never knows the Self. Desire eludes destruction at the hands of even the most wary aspirant. It is, therefore, called the enemy hard to conquer,—indeed impossible to conquer except through perfect attunement of the mind to the Self or steadying the self by the Self संस्तभ्यात्मानमात्मना, as verse 23 calls it. Such attunement or fixity is gained, as stated previously, by adherence to moral precepts and through intense faith in and devotion to the Supreme Being.

Before proceeding to the next verse we have to consider an important point concerning the sequence of ideas in verses 22 to 28. Verses 22 and 23 address themselves to the *sadhaka*, the aspirant, who is yet to perfect himself in self-discipline. Similarly, verses 27 and 28 referring to gradual realisation of tranquillity and controlling the fickle, wandering mind, are applicable only to the aspirant. While that is so, the intermediary verses 24, 25 and 26 refer to the Sage who has realised the highest State. Hence arises the question, what is the significance underlying this apparently incongruous sequence of verses? It is this. These three verses describing the transcendental State of the Sage furnish positive content to the spiritual Ideal which the earnest seeker should aspire to and realise; they also give him the practical guidance that he should seek the Sage's presence which radiates beatific Peace and inward Bliss of the Self. Elsewhere the Gita declares सर्वं कर्माखिलं पार्थज्ञाने परिसमाप्यते, all kinds of activity find their consummation, without leaving any residue, in the realisation of *Jnana*. As a necessary corollary to this declaration, the Gita commands the aspirant thus:—

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ॥

"Prostrating yourself before the Sages (that is, showing them all reverence and with the spirit of humility in yourself), questioning them repeatedly about the Truth and rendering your services unto them, know the Truth from them, who, having realised it themselves, will instruct you accordingly." It is this direct

command of the Gita that is implied in and suggested by the particular sequence adopted in this booklet for verses 22 to 28. The aspirant, enjoined to conquer desire, is directed to the Sage in whose presence he will gain purity of mind (that is, freedom from desire, verse 23) and inward peace (that is, freedom from thought, verse 27 & 28).

In order to gain earnestness of purpose and devotion to the Ideal (as referred to in verses 17 & 18) that you may adhere faithfully to the inward path of peace and Self-attunement, you must seek first the Sage (*Jnani*), who abides always in the Self and whose life and every-day activity express the Wisdom he has realised. In his benign presence you will gain not only the deep experience of inward Peace but also that Wisdom of understanding, whereby you will feel more and more deeply, even while you are—outwardly active,—the Core of your being unaffected by life's activity. Observing, in the light of his teachings, the *Jnani's* serene State of poise in the Self as well as his activity incidental to life. you will grasp the principle of *nishkama-karma* and its practical application to life, that is of being engaged in beneficent activity but without any attachment thereto. It is exactly this idea that is expressed in the inimitable Gita-way by the text.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्मयः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

" He who sees work in no-work and no-work in work is the wise one among men, he is the Self-attuned one who has accomplished all work." The *Jnani* is, in fact,

the ideal *Karma Yogi*, one whose actions are free from desire and whose *karma* is 'burnt up' in the fire of Knowledge.

The *Jnani* is free from the three-fold *karma*, past, present and future. He is free from past *karma*, because he has no desire or urge to act, which is due to the presence of *vasanas*. The *Jnani* is free from *vasanas*, because one who has *vasanas* is no *Jnani* at all. The *Jnani* is free from present *karma*, because he remains actionless even while he acts; in the words of the Gita, he sees inaction in action, just as he sees action in inaction by virtue of his *abidance* in the actionless Brahman, which abidance has become the one mighty Act of his life. Finally, he is free from future *karma*, because his past *karma* is destroyed with the destruction of the *vasanas* and the present *karma* is rendered innocuous by virtue of his perpetual abidance in the actionless State even while apparently acting. The phrase 'burnt up' implies the total destruction of the three-fold *karma*: (Verses 24 to 26).

This transcendental State you can realise by the Grace of the Guru, (whose being is identical with that of yours, and who is God Incarnate), requited for by selfless service rendered unto the cause of Truth he represents, and through earnest endeavour sustained by unswerving faith and devotion. Until perfection is reached, you cannot dispense with your personal endeavour. You must strive and achieve perfect control of mind, by withdrawing it to its Source, the Self. Without mind-control meditation is impossible. Rejecting every kind of thought as and when it arises, you should abide simply as you are. The Self is ever

present, and you have only to realise It as such, as the pure Being-Consciousness, the Source of thought. To reach that Source, the Heart, every kind of thought must be eradicated, hence the Gita text न किञ्चिदपि चिन्तयेत् । Complete eradication of thought means the destruction of the mind, because mind is nothing but a bundle of thoughts. Realisation of the Self Absolute or Brahman, the One without a second, is impossible except through the destruction of mind, which is itself the veil of *maya*. When the veil is removed, the Self shines as the one, self-existent Reality.

In order to eradicate thought, the mind should always be directed towards the Core of one's being; it should be kept always under the sway of the Self and be fixed in the Self until its dissolution in the Self Absolute is effected. By its very nature the mind is fickle and unsteady, because it is easily swayed by the senses. To control the senses, the mind must be controlled in the first instance, and he who seeks Liberation must subdue the intellect also, so that his entire being has the sole yearning for Liberation. To the extent to which the aspirant controls the senses, mind and intellect, to that extent will he realise also the inaffable joy of freedom which is inherent to one's being and which is attainable only when one has neither desire, nor fear nor anger.

Desire, fear and anger presuppose duality, and duality is based on the mind. The wish to possess or do a thing, or the wish not to possess or not to do a thing, is *desire*. The notion of possible loss or harm to a thing desired or the contrary notion with regard to a thing

not desired is *fear*. The urge for aggressive action accompanied by fear of losing or of harm being done to a thing desired or fear of having to receive or to support a thing not desired, is *anger*. These three vices of the mind are, therefore, closely interrelated. Without desire there is no fear, without fear there is no anger; and none of them can exist without the sense of duality. Duality is dependent on the mind, and if the mind is destroyed, desire fear and anger will also be destroyed. The only direct means of destroying the mind with its duality and the consequent vices of desire, fear and anger, is *Atmanishtha*. *Atmanishtha* means firm and unswerving abidance in the Atman or Self. It is the State of inherence in the Oneness of the Atman. Therefore, there is no scope for duality in *Atmanishtha*. When *Atmanishtha* becomes *Sahaja* or spontaneous, the sense of duality is destroyed for ever.

When the aspirant attains perfection in *Atmanishtha*, he will realise that the Liberation he has all along been seeking is the very nature of the Self, that it is his inalienable, eternal possession, and that bondage is merely an illusion of the mind. When the mind is destroyed putting an end to the illusion of bondage, he will not only attain the transcendental State which is beyond bondage and freedom, but will also gain the vision of perfect equality to all things in life. What prevents man from having this equal vision is the presence of desire, fear and anger in him. Once the mind is destroyed, these evil tendencies of the mind are also destroyed. Therefore, **समदृष्टि**, vision of equality, will follow the destruction of the mind as

day follows the night. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि, seeing the Self abiding in all beings and all beings in the Self, is but a description of समदृष्टि in different words. How is this vision of seeing the Self abiding in all beings and all beings in the Self made possible? It is by steadfast abidance in the Self, that is, through *Atmanishtha.* Himself abiding always in the Oneness of the Self, the Sage sees the Self in all beings and all beings in the Self: (Verses 27 to 30).

In *Atmanishtha*, that is, in that Supreme State where there is no 'otherness' *Jnana* and *Bhakti* become identical. Since the Self is verily the Lord Himself, attunement to the Self is but devotion to the Lord. One whose life is so dedicated to the Supreme Being receives the constant and unfailing protection of the Lord, who loves the *Jnani* as dearly as the *Jnani* loves Him. Rare, indeed, is the birth of such a Sage who, taking refuge in the Lord's Omnipresence, sees the Oneness of Transcendental Being within himself and in all existence without: (Verses 31 to 33)*

Realisation of this Oneness of Being is the highest spiritual attainment. Steadfast Wisdom, free from desire etc. is impossible without such Realisation. He alone is free from desire who in the Self alone by the Self is well satisfied, and, conversely, unless one gives up desire, one will never be satisfied in and by the

* The reader will find in the two benedictory verses of *Ulladu Narpadu or Sad-vidya* the fullest confirmation of the line of thought expressed in the above para and forming the very basis of this Explanatory Note. The line of thought referred to is this. Steadfast abidance in the Self *(Jnana)* is

Self. Presence of desire is a mark of ignorance, it is a misery of the mind. Freedom from desire is Wisdom and Happiness. It is the State of being well satisfied in the Self and by the Self. He is the **स्थितप्रज्ञः**, the man of steadfast Wisdom, who, free from every desire and immune from the 'I' and 'mine', abides always in the Self and is therefore at peace with himself and at peace with all beings. He loves all creation and has equal love for friend and foe, because he loves the Lord he finds in himself and everywhere. Having thus realised the unity and uni-

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identical with absolute surrender to the Supreme Lord *(Bhakti)*: *Because, the Lord is none other than the Self.* The Gita text makes the position quite clear and beyond all possible doubt. Verse 32 of The Song Celestial refers to the *Jnani with devotion centred in One*; and the second line of the verse repeats the word '*Jnani*' while describing him as possessing Love to the Lord in extent equal to that of the Lord Himself to the *Jnani*. (The Lord Himself declares **ज्ञानीत्वात्मैव मे मतम्** —I consider that the *Jnani* is verily Myself). Verse 33 uses the word '*Jnani*' once again and says that *the Jnani takes refuge in the omnipresent Lord.* The central idea underlying these two verses, as well as the Explanatory Note as a whole, is the same as that which is explained on pages 14 and 15, namely, that the Lord is verily the Self, **अहमात्मा, क्षेत्रज्ञं चापि मां विद्धि.** Verses 41 and 42 reiterate the same central idea, namely, that the Lord dwells in the Heart and unto Him one should surrender. Therefore, *Atmanishtha* described in the first benedictory verse of *Ulladu Narpadu* is identical in its inner significance with absolute surrender to the Lord referred to in the benedictory verse 2 of *Ulladu Narpadu*. Rare, indeed, is the *Jnani* who thus realises his identity with the Lord within through *Atmanishtha* which is synonymous with absolute surrender to the Lord, the Self of all.

versality of the Self, he sees the Self alone everywhere, ever revels in the Self, with the Self is satisfied and in the Self alone is content. Where is the need for such a Sage to work or not to work? For whom is he to work or desist from work? What does he gain from work or lose by no-work? Indeed, where is any such thing as work at all for the Sage, who sees no-work in work and work in no-work, who, in fact, abides as the One, Eternal and Immutable Being? Such is the transcendental State of the *Jnani*; and if the on-looker sees him as doing work, let him know that it is but the external expression of the Sage's innate benevolence which is unbounded and all-embracing: (Verses 34 to 40).

Know this finally that that supreme State of Beatitude is attained only by absolute surrender to the Lord Who dwells as the Self in the Heart, and by His Grace alone will you obtain Peace, the Abode Eternal: (Verses 41 and 42).

This is the Quintessence of Sri Krishna's Celestial Song of the Gita,. which Bhagavan Sri Ramana Maharshi has given us, and may His Grace enable us to realise the Peace and Bliss of the Self Transcendental!

SRI RAMANASRAMA PUSTAKALAYAM

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